

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. DREW.—Editor.

THE PREDICER.

ORIGINAL SERMON.

A SERMON,
DELIVERED BEFORE THE TEMPERANCE SOCIETY IN LEWISTON, ME. OCT. 17th, A. D. 1830.

BY JABEZ WOODMAN, of New Gloucester.

It is evident that we live in a world, abounding with temptations to various sins, and it is equally evident, that for the good of ourselves and for the good of society, we ought not only to repel the temptations with which we are beset; but also to use our best influence for the good of others. It is well known that the vice of intemperance is most alarming in its nature and consequences, as it is an avenue to other vices of the most criminal and odious kind. To suppress the vice of intemperate drinking, many and various have been the efforts of a large number of our fellow-men, in this country, especially within a few years.— Much good, we believe, has been realized by their efforts, but still much remains to be done. Your speaker is not unconscious of his own unworthiness, as well as of his inability to do good, without a divine blessing; he desires, therefore, the prayers of his respected auditors that his discourse may be a means in the hand of God, of ameliorating, in some good degree, the condition of his fellow-creatures. If, in the result, not more than one person should realize any benefit from the discourse, he will not be wholly without a reward.

For our improvement, on the present occasion, I have selected the following portions of Scripture. Proverbs 20th chap. and 1st verse. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Leviticus 19th chap. and 17th verse. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Also,— Psalms 119th chap. and 59th verse. "I thought on my ways and turned my feet unto thy testimonies." In my discourse at this time, I shall observe the following method.

1st. Communicate some things relative to wine and strong drink, their direful effects, and remark upon the fact that whosoever is deceived thereby is not wise.

2d. Speak of the duty of rebuking our brethren and neighbors.

3d. Shall show that whether reproof be administered to others or not, it is the duty of all to have recourse to reflection and resolution, in order to rectify whatever may be wrong.

These ideas are exhibited not only in the texts of Scripture selected, but in various other concurrent testimony, from the sacred oracles. I am in the first place to communicate some things relative to wine and strong drink, their direful effects, and to remark upon the fact, that whosoever is deceived thereby is not wise. The wise man says, wine is a mocker, and strong drink is raging. We are not unconscious that wine and strong drink are here personified, representing him who is intoxicated by excessive stimulation. The word mocker signifies a scorner or derider; and it is well known that a wine-drinker under the excessive influence of wine, is apt to turn into ridicule, things of the greatest importance, and to turn a deaf ear to the wisest counsels and rebukes. Prov. 13th chap. 1st verse. "A wise son heareth his father's instructions; but a scorner heareth not rebuke." Strong drink is raging.— We are not insensible that among the various deleterious effects of intemperate drinking, a temporary madness or delirium is sometimes produced. This fact has been conspicuous, in some of the intemperate, by their singing, roaring, breaking glasses and dashing other articles of furniture, upon the ground or floor. It is true that drunkenness does not have the same effect upon all; but this we may say, that in the same proportion, that it is indulged, the understanding in some way or other becomes perverted. As soon as a person seeks his happiness from frequent potations in nocturnal revels, "confusion seizes upon him as his own." Without a reformation there will be derangement in all his affairs. "Even the order of nature is by such persons inverted, night is changed into day, and day into night." The habitual hard drinker is usually idle; and we are rationally convinced, that when persons are the most idle, they are the most exposed to those evils which are distressing to human life. Do we not among the indolent find those who having either squandered away their estates, or suffered them to fall into decay, have been tempted to make use of fraudulent means in order to obtain property? Most assuredly. Intemperance very naturally produces idleness; and various are the inventions of the idle to obtain a livelihood by having recourse to improper means. Persons, without some proper, laudable employment are pests to society. Honest industry, attended with temperate habits, exempt men from the temptations that lead to many and pernicious vices. Drunkenness, on the contrary opens a door to these vices. It is not only depraving to the mind, but very injurious to the body. Amid all the evils of human life, no cause of disease,

has so extensive a range, or so great a share, as the use of ardent spirits. We have reason to believe, that a considerable number of those who have been afflicted with the gout, rheumatism, dropsies, apoplexies and palsies, have been accustomed to inebriating habits. Thousands and thousands even in our own country, by this vice, have, unquestionably in rapid strides been accelerated to their graves. By habitual inebriety, the body oftentimes becomes a mass of disease, bloated with unnatural corpulence, loaded with contaminated blood and humors, and ready to fall by the slightest touch. There are some who attempt to excuse themselves for drinking occasionally, even to excess, because they seldom allow themselves in doing it. We have known men, who, in their habits, for the most part were temperate and industrious, yet were they not rebuked, show their hilarity and sociability with a friend, would once in a while become partially intoxicated. Persons of this description are deceived; they do not realize the unhappy consequence resulting from their conduct. Their scenes of dissipation ere they are aware become the more frequent and their draughts the more enlarged. It is very important, therefore, that those who have not arrived to the meridian of life, (if they wish for happiness in after years) should ever avoid, not only intemperance itself, but every act which has a tendency to lead to it. It is not denied that a temporary exhilaration is realized in scenes of nocturnal revelry, but being irrational, expensive and debilitating, both to the body and mind, they do not give peace and tranquillity. Instead of being truly felicitated by intemperate drinking, those who are accustomed to this pernicious practice find the words of the prophet verified to them, that there is no peace to the wicked, but that they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The most intemperate person cannot avoid at times his serious reflections, which produce in him the most direful scenes of horror. "God needs not come forth from his secret place, in order to bring him to punishment. He need not call thunder down from the heavens, nor raise any minister of wrath from the abyss below. He needs only say, Ephraim is joined to his idols; let him alone; and at that instant the sinner becomes his own tormentor." We plainly discover that whosoever is deceived by strong drink is not wise. Could the confirmed inebriate, be told by some one, what he would have been suffered to do, in his future scenes of dissipation, would he not have replied as did Hazael to the Prophet Elijah, "What! is thy servant a dog that he should do this great thing?" Some who have thought themselves abundantly fortified against the temptation of doing certain acts of iniquity, and would have shuddered at the thought of doing them; yet, nevertheless afterwards have had recourse to those acts under the baneful influence of strong liquors. Men, not only of moderate talents, but men eminent for their abilities and science have sometimes been deceived in this way, and have thereby discovered themselves to be not wise. Wise men have lost their wisdom by apostacy. Solomon himself, a man who had been most eminent for wisdom, became unwise by excess of wine and debauchery. We cannot consider that any man is wise, in a scriptural sense, any farther than he has recourse to practical godliness, and endeavours to maintain as far as in him lies, a firm and uniform deportment.

I proceed, secondly, to speak of the duty of rebuking our brethren and neighbors. It is acknowledged that a great part of the book of Exodus and of Leviticus relate to the ceremonial law of Moses which was communicated particularly to the children of Israel, but was such a yoke, says St. Peter as "neither our fathers nor we were able to bear." From this law, it appears that Christ hath made us free. It is however very evident "that many excellent moral precepts are interspersed among these ceremonial laws." These moral precepts are in perfect harmony, with the injunctions of Christ and his apostles.— That suitable persons should occasionally admonish their brethren and neighbors for their faults, is not only a scriptural, but a rational duty. Those who admonish or rebuke others, ought likewise to be willing to receive admonition themselves, for their own faults. In order to know who, or how many are to be rebuked, the inquiry very naturally will be made, who are our brethren and neighbors? I have no hesitation in saying, that they are not limited to any sect or order of people, but pertain to the great family of mankind. There are various faults for which persons are to be rebuked, in a proper way and manner, and agreeably to the injunctions of Scripture; but my design at this time, is to speak more particularly with regard to the administering of rebuke to those who are in the habit of excessive drinking. As "two are better than one, and a two-fold cord is not quickly broken," we may be reminded of the utility of forming societies for benevolent purposes. Those who form themselves into a Society for the purpose of ameliorating the condition of each other, should have a regard also to the good of others, who do not see fit to become members of said Society. In order

that members of a Temperance Society should be useful to others, they ought, in the first place to be temperate themselves. They should not only avoid every species of intemperate drinking of ardent spirits, but totally abstain from even a moderate use of them. By thus doing, I have no doubt, that in the result, they may be a means of doing real good, not only to themselves, but to others. I do not wish to be understood, however, that there are none, who should administer rebuke to the intemperate, except members of a Temperance Society; others no doubt, have in many instances been useful, in this respect. But a Society regularly organized, may very conveniently consult upon suitable measures, to be adopted for that purpose. The injunction in the text is to rebuke the neighbor. The definition of rebuke, is in a friendly manner. None should ever admonish others, merely for the sake of giving an admonition; he ought to do it with a sincere desire of doing good. When any one finds it to be his duty to rebuke or admonish another, he must do it with a heart replete with love and benevolence. If so, his words will "distil as the dew upon the tender herb." But if he be filled with anger and malice towards him, no good will be realized. No one should hate his brother, in his heart, for if he do, it will be impracticable to gain him. Again, those who may find it a duty to administer rebuke to others, should study to be lowly of heart, be little and vile in their own estimation, having a sense of their own wretchedness and foibles; and though they may be themselves entirely free from the sin of intemperate drinking, yet they may feel a consciousness of their own unworthiness, from other considerations. It is the opinion of some, I find, in our country, that very few, if any of the really intemperate can ever be reformed, and that exertions for their recovery will be of little or no use. It is to be feared, I acknowledge, that some will never be reformed, during the period of their natural lives. But we ought to realize that "all things are possible with God." And is it not made manifest from the scriptures, that He works by means, in the reforming of his rational offspring?— Shall we be so unfriendly as to hate our brethren who are "bone of our bone and flesh of our flesh," that when we see them in a most degraded and wretched state, we will not use endeavors for their recovery? Let it not be said, the case of hard drinkers is so completely desperate, that we have all should not be recovered from their calamitous state, the utmost pains and exertions would be remunerated, by the restoration of one to a hundred. The late Rev. John Wesley, a distinguished preacher in the Methodist connexion, in one of his sermons, quoted the saying of a venerable old clergyman as follows: "Sinners of every sort, have I frequently known converted to God. But an habitual drunkard, I have never known converted." To this idea Mr. Wesley makes the following reply: "But I have known five hundred, perhaps five thousand."

In administering reproof to the intemperate, it must be varied according to their different ages, as well as different degrees of criminality. Sometimes there may be a propriety in using many arguments.— At other times, it may be proper to use but few words. As wisdom will ever be profitable to direct, it will be highly proper therefore for all who may take it upon them to impart rebuke to others, that they should consult the Sacred oracles, for their guide and direction.

The graces of patience and meekness, will ever be necessary for those who may attempt to be a means in the hand of God of ameliorating the condition of any of their fellow creatures.

I now proceed to my third and last proposition, which is to show, that whether reproof be administered to others or not, it is the duty of all to have recourse to reflection and resolution, in order to rectify what may be wrong. To think and reflect on our ways and break off all our iniquities is perfectly consonant to reason, and is abundantly enjoined in the scriptures. If those who are in the habit of intemperate drinking would be wise, they must have recourse to reflection and reformation. Admonition will be of no use, unless it is followed by serious reflection, by those who may be admonished. David, the Author of the Psalms had been an Apostle. But what is his language in the text? "I thought on my ways and turned my feet unto thy testimonies." If persons are too sparing in their rebukes to their neighbors and brethren, let it be remembered that all have the privilege of serious reflections. Are any given to intemperance, it is their bounden duty to form a resolution to break off the vicious practice immediately. The cure should not be attempted by partial, but by total abstinence of all stimulants. To do thus may be bitter at first, but sweet in the result. Many in our country by persevering resolution have effected in themselves a radical cure of inebriety. That the intemperate should be induced to effect a total reform, they should reflect on their exposed situation in acts of intoxication. The Rev. Abiel Abbott, late of Beverly, Mass. deceased, mentions in his address to a Temperance Society, delivered a number

of years ago, two instances of reforin worthy of special notice. As they may be interesting on the present occasion, I will quote them. He says, "That there was an intemperate man, who was a miller, and in a paroxysm of intemperance, fell into the stream, and with difficulty was recovered. The first moment of sanity he improved in pertinent reflection, and in a solemn oath, not to taste of spirit for forty years. The oath was sacredly kept. It is painful to add that he relapsed, on the day of his jubilee, and died a sot between eighty and ninety years of age." This fact was well authenticated, for the man lived in the neighborhood of Dr. Abbott, as he states in his address. It seems that this man had recourse to much self-denial in keeping his oath unviolated, and happy

had a son, who remained temperate during the full period of his life.

The other instance alluded to is as follows. "I perfectly well remember, a venerable man, in a town in New Hampshire whose head was white with the snows of four score winters, his countenance fresh and placid, and his whole form and appearance that of a man favored with health and vigor and peace beyond the lot of other men at his age. In his youth, this man had been dissipated, at thirty, (I don't remember the precise age,) a sot. In a lucid interval he awoke to his misery and danger, and had the resolution to dedicate the rest of his days to the simplest diet, the liquids of which were water and milk. Hence his hoary head—His crown of glory!" Happy would it be for every hard drinker, to follow the example of the man last mentioned, as it respects a reformation. By having recourse to serious reflection, it is hoped that not only the intemperate, but even the moderate drinkers, would totally abandon the use of ardent spirits, and even wine, in the ordinary way. It is asserted by some that stimulants in certain cases, taken in small quantities do good, and why need the moderate drinkers of stimulants, say they, abandon their scanty potations? To such I answer, it is not denied that spirits even in small quantities afford a temporary exhilaration; but it is denied that they do any real good in the main, but on the contrary do injury.

Even admitting they are of use, in certain cases for medicine, no rational man, upon a serious reflection, with any plausibility, can deny, that so many and great evils would exist in our country, and in the world, if all ardent spirits and even wines were totally abandoned, as to have many years past, as they have been for

In order that any may be in-

to have recourse to serious reflections, and to form determinations on a total abandonment of every species of strong drink, let them realize the vast unhappiness produced by intemperance. Let us all, my friends, duly give heed to the following pertinent and forcible questions propounded by the wise man, in the twenty third chapter of Proverbs, and give heed also to his appropriate answers and solemn injunctions. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. They that go to seek mixed wine. Look not upon the wine, when it is red, when it giveth its colour in the cup, when it moveth itself aright." That we may avoid intoxication and every thing which leads to it, as a most deadly poison, let us duly reflect on its dreadful consequence. "At the last it biteth like a serpent and stingeth like an adder." If we desire happiness in life, we shall think on our ways, and turn our feet unto God's testimonies. If we desire to repel the temptations to various sins, with which we may be beset, we shall find that a strict regard to temperance in drinking, will be absolutely requisite.—By adhering to the testimonies or commands of our heavenly Father, our prospects become bright relative to our final and eternal state. Happy are those of you, my friends, who are pursuing the paths of virtue, carrying the smiles of serenity on your brows, and the blessings of peace and satisfaction in your hearts, and the infusions of divine wisdom and benevolence in your deportment. If there are any in this auditory, who have hitherto been negligent with regard to close and serious reflections, and have not yet arrived to a fixed determination of breaking off their sins and iniquities, permit me to tell them, that "among the highest satisfactions of the mind, are the consciousness of innocence, and reflections on a well spent life." It is true that vice sometimes appears dressed in smiles, and wears the visage of felicity; but a worm within secretly consumes and destroys its peace. "Like the crackling of thorns under a pot, so is the laughter of a fool." The blaze soon becomes extinct, and all that succeeds is disappointment and chagrin.

A few words to the members of the Temperance Society.

Respected friends, from laudable motives, we trust, that you have formed yourselves into a Society, for the purpose of using your efforts in suppressing the degrading and deleterious vice of intemperate drinking. In order to be useful, it will be very necessary that you be united. "United you stand, divided you fall." Says the Psalmist, "Behold, how good and how

NEW SERIES, VOL. IV.—NO. 46.

pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Nothing is more agreeable in society, than peace and unity. That your united efforts may have a good influence on those who are not members of your Society, you must have a strict regard to temperance yourselves, that they may be benefitted by your good example. Be temperate not only in drink, but in all things; and by thus conducting, you will find it the easier to impart the friendly admonitions to others. It is hoped that those of you, who

your families will be enabled to instruct your households by example as well as by precept. It is a fact undeniable that example is more forcible than precept. By maintaining a strict temperance and government over yourselves, you can then, as a Society, emphatically say to others, "Come with us and we will do you good." That even the moderate as well as the immoderate drinking of strong liquors, may become unpopular, it is hoped that you will ever bear testimony against the participation of them, at all times and on all occasions. May our heavenly Father bless all the members who pertain to this Society, and all others now assembled on this important occasion.

May He, in his benignant providence watch over you all for good; and after enjoying under His smiles the varied blessings of this life;—May He receive you into "those new heavens and new earth wherein dwelleth righteousness." AMEN.

BENEFIT OF CLERGY.

As the true meaning of the term may perhaps not be generally known, the following definition is given.

Felony, which comprehends almost numberless species of crimes, is subdivided into two classes, with or without benefit of Clergy.

The benefit of clergy at present signifies an exemption from capital punishment in all felonies where the legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows. At the time that the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences, and the legislature was so far duped by them as to grant them priest was convicted of a crime, another man would suffer death, he was discharged without punishment on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage.

This induced the parliaments at various times to subject them to capital punishments for particular offences, by taking away from those offences the benefit of clergy. In those dark superstitious times every person who could read was presumed in law to be a priest in orders, and until the reign of Anne, a man who was not possessed of this qualification was liable to be hanged for an offence. Since that time laymen are allowed the benefit of clergy once. The clergy however are entitled to claim it as often as they have occasion, and are exempted from punishment of burning in the hand by the statute of Edward VI. which extends the same privilege to peers of the realm, whom it also exempts from capital punishment for the crimes of house breaking, highway robbery, horse stealing, and robbing of churches. Felony without benefit of clergy are capital offences, of which Sir Wm. Blackstone, in his time, enumerated one hundred and sixty, and since his death upwards of fifty have been added to the catalogue. It is to be hoped that in the alteration of our criminal code, commenced by Mr. Peel, these circumstances will receive a due share of that gentleman's attentive consideration.—English paper.

(From the Sentinel and Star in the West.)
New-Orleans August the 18th, 1830.

LOOK AT MY PICTURE
There—judge if hell, with all its power to damn, Can add one curse to the foul thing I am.

[OKTOBER]

MESSRS. EDITORS:—As orthodox invention appears to be on the rack to fabricate puny stories, for the purpose of vilifying the effects of orthodoxy, generally.—Whilst I remained there in 1823, a young couple, neither apparently above the age of thirty, came to reside in the village. I recollect to have heard them frequently spoken of by their neighbours, as being very amiable, of mild and agreeable dispositions. They had two lovely children, the eldest probably about six years of age. These two children, the father, almost daily, was seen leading through the streets, hand in hand. He generally passed the bridge across the Oswegatchie river, and went to beguile a tedious hour in the cooling groves that lie beyond. One day while passing the bridge, he was seen to stop short, and ta-

te the children, and then, with a smile, said, "Behold, how good and how king up his little cheerful innocents, one

after the other, threw them into the stream below, and calmly witnessed them struggle and expire. He was immediately arrested, for he made not the least effort to escape; and when on his way to the village jail, in answer to the interrogation, "what had induced him to commit so horrid an act," he replied, "that he believed in the future misery of the wicked, and that he had done the act to send the guiltless souls of his offsprings to heaven, and thus keep them from the future snares of vice, which might eventuate in their eternal misery." Here we behold a small portion of the sweet effect of this demon, Orthodoxy—A father made the assassin of his children!!! This is the result of the labour—

"Of that saintly, murderous brood,
To carnage and priest-craft given,
Who think through unbelief's blood
Lies their direst path to heaven." J. E. W.

THE INTELLIGENCER.

"And truly diffuse her radiance from the Press."

GARDNER, FRIDAY, NOVEMBER 12.

CAYUGA ASSOCIATION.

This Universalist Association met in Genoa, N. Y., on the 6th ult.—Br. J. S. Flagg, Moderator, and Mrs. A. Peck and J. Chase, Jr. Clerks. Ten ministers were present. Among the items of business transacted, the most important was the adoption of a resolution, declaring that O. A. Brownson, having renounced Christianity, is no longer a member of that body, nor in fellowship with the order of Universalists, and the receiving of the newly organized Societies in Havana, and in Genoa, into fellowship. Sermons were preached by Brs. D. Skinner, J. S. Flagg, J. Wright, and A. Peck.—Br. Flagg delivered two discourses.—The Circular is written by Br. J. Chase, Jr. The following exhortation to believers is an extract from it.

"Give a suitable encouragement to those who have entered the lists as Editors of liberal principles, who have thereby exposed themselves to the pointed and poisoned shafts of malice—bitter persecutions and unjust slander and reproach. Remember, brethren, that it is to you they look for support, and if you neglect or forsake them, to whom on earth can they look? All but Universalists are plotting their destruction, under the influence of the Pharisaic notion that they are doing "God service." If our parsimony prevents our subscribing, or our indifference, neglect or dishonesty, prostrates or utterly prevents the payment of our subscriptions, I will not say we thus "rob God," but I will say, in so doing, we not only seriously injure a brother, and strike a death blow to the cause we should sustain, but we are aiding in the promotion of that cause which in our hearts we condemn, fully believing it to be in the extreme, pernicious in its origin, and productive of the most deleterious consequences to society."

There is much, very much truth in these remarks.—The next meeting of this Association is to be in Havana, Tioga Co. on the 1st Wednesday and Thursday in October 1831.

Br. Balfour will accept our thanks for a copy of "Stuart's Exegetical Essays on Future punishment," and "Dr. Wool's Letters to Dr. Taylor." The extended notice of the former work which we copied from the Trumpet makes it less necessary that we should enter fully into the merits of the attentive reading of the work we are surprised to find Prof. Stuart so destitute of facts and so doubtful of the soundness of his own conclusions. The truth is, on this subject the Prof. is evidently in the vacative—philologically speaking.

In an appendix to the Essays we notice Prof. Stuart's reply to the article of "E. S. G." in the Christian Examiner, from which a copious extract is made in this paper. Prof. S. counsels the writer for his frankness in denying the doctrine of a general judgment after death. "This," says he, "is coming out very frankly; and I commend Mr. G. for saying what he thinks on the subject." No man will ever lose any thing ultimately by being frank and honest.

Br. Balfour's directions as to the loan of the books to our Bowdoinham friend and others, and the transmission of his letter, shall be attended to.

The first No. of the 21 Volume of the *Sentinel and Star in the West*—a Universalist paper in Cincinnati, Ohio, has come to hand, improved in its appearance, which was always neat and respectable. It is edited by Brs. Kidwell, Waldo and Tizard. We are always happy to receive their paper, and wish them great encouragement and success.

DEDICATION.

The Universalist chapel in Chesterfield, N. H. was dedicated to the service of God on the 27th ult.—Sermon by Br. W. Skinner of Cavendish, Vt. from I Tim. iv. 8. Br. M. H. Smith of Guilford, Vt. assisted in the dedication. A large concourse of people attended on the occasion.

ENCOURAGING. The first list of names, which have been sent to the editor, as subscribers for the CHRISTIAN PREACHER, came to hand the early part of this week from Minerva, Kentucky,—and this from a place to which no prospectus had been sent—the free will offering of strangers. On the next day we had orders for the work from Nassau, N. Y.—another place to which no prospectus had been forwarded.—We mention this as an encouragement and a hint to our friends in Maine and other parts of New England.

UNITARIAN VIEWS OF JUDGMENT. In the September Number of the *Christian Examiner* is a critical and well written article by "E. S. G." (Rev. Ezra S. Gunnell, we suppose,) in reply to an article in the *Spirit of the Pilgrims*, by Prof. Stuart concerning the meaning of the expressions—"everlasting punishment" and "life eternal," in Matt. xxv. 46. In a previous number of the Examiner "E. S. G." had published Remarks on the meaning of the original words *eternus* and *aionion*,—showing that the words rendered eternal, everlasting, &c. in Scripture do not mean endless duration. Prof. S. wrote in reply to these criticisms.

In rejoicing, the writer defends his use of the words, and in the course of his article expresses his views of the "eternal judgment" spoken of in Heb. vi. 2, of the "eternal punishment," mentioned in Matt. xxv. 46, and shows satisfactorily to our mind that he believes in the final restoration of all souls to holiness and happiness. Indeed, this we take to be the opinion of Uni-

tarians generally in the U. S. though the editor of the Christian Register takes frequent occasion to deny that his brethren are Universalists. After observing that Prof. Stuart greatly mistook the writer in the Examiner when he supposed that "E. S. G." allowed that "Matt. xxv. represents the judgment of the *futurum* world and that only," he says:

As, however, he has misunderstood me possibly you may, also. I will therefore here observe, that in the article in the Examiner, no allusion is intended to be made to any *general judgment* whatever: I do not believe there ever will be any. The assembled universe, so often spoken of as gathered at once before the throne of God, to be reciprocally spectators of each other's trial and judgment, is, I believe, a mere "coinage of the human brain." Certainly the scriptures assert no such thing.

Every man, I believe, is judged in himself, and in himself alone, by the spiritual manifestation of God within him. Whenever he is so judged, he experiences spiritual happiness or misery immediately, according as he is acquitted or condemned in that judgment which he then endures.

Mr. Stuart seems to have been led into the mistake, by his belief in that part of the Orthodox system, which maintains one particular day, in the *future* world, appointed for the judgment of all human souls at one time, and reckons this to be the only judgment to which the scriptures refer. Believing this himself, he seems to think that every allusion made by Prof. Stuart to *the judgment of souls*, must relate of course to such a day, as it is every one must, necessarily, believe as he does concerning it! But he has no right to make such a conclusion of his own in another's behalf, and is in fairness bound, if he takes them into consideration and make remarks upon them at all, to accept and exhibit a writer's thoughts as that writer has described them.

"Now is the judgment of this world," John, xii. 31, said our great Master; and, in my simplicity of mind, I cannot help thinking it means, that a judgment of God, particularly in and through Christ, was then commencing its operation in and upon human souls; that, once commenced, it has been continuing its operation ever since, and is still, and ever will be taking place in them, whether they be existing in the present or another state of being; a *spiritual judgment* in which sin is condemned to the conscience of the subject, and holiness acknowledged and honored.—The hour is coming, and now is, when the dead shall hear the voice of the Son of God, John, v. 25. He is ordained of God to be the judge of quick and dead! Acts, x. 42, of souls in this, and souls in other worlds. Wherein man, in such a judgment, is conscious of condemnation, therein he experiences *spiritual suffering*; wherein he is conscious of acquittal, or of the remission of sins, therein he experiences *spiritual happiness*. This takes place in the present world; and, until some such judgment is endured, the soul has no true experience of *spiritual felicity* or *vereluedness*. I have no great fear that Mr. Stuart will be disposed to think this a very incorrect statement of the case.

Mr. Stuart has seen fit to number this expression, [*krimatos aionion*] "eternal judgment," among the texts in which *aionios* is used in relation to *future punishment*. He explains it to mean "eternal condemnation, or punishment." I have been, however, in the habit of thinking that the word *krima* signifies *judgment* merely. It may as well be applied to a judgment in which one is acquitted, as to a judgment in which one is condemned. *Krima* denotes the general testimony of lexicographers. With how much propriety, therefore, Professor Stuart arbitrarily interprets it to signify "eternal punishment," we must judge for ourselves.

The judgment, described in Matt. xxv. 46, is I believe, the judgment of the soul in general, whether in the present or future world.

It takes place, whenever God is manifested to man in Jesus Christ; or, what is the same thing, whenever the Son of Man cometh, and is seen by the individual soul in the glory of his Father and the holy angels,

sitting on the *spiritual* throne of his *spiritual* "glory," whether in the present or the future state.

In either state, the consequences of that judgment are immediately experienced by that soul, in spiritual felicity or spiritual misery.

And, that the coming of the Son of Man, in judgment, does signify something which takes place in the present, as well as in the future life, bear witness his own words,

Matt. xvi. 27, 28. "The Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom."—Surely, then, his coming takes place among human beings, before some of them "taste of death;" and it is a spiritual coming in the spirit and power of his religion, or by a personal revelation of Christ in the soul. His glory is a spiritual glory, his judgment is a spiritual judgment, his reward is a spiritual reward, and his kingdom is a spiritual kingdom [*Basilica aionios*]—Compare Mark viii. 38, and ix. 1, Luke ix. 26, 27.

Until, therefore, Mr. Stuart can prove, which I do not believe he can, that Matt. xxv. 31–46, refers exclusively to the judgment of the *future* world, and has no allusion to the manifestation of God in Christ Jesus in the present state; or, until he can prove, that there is no divine judgment, in the scriptural sense, had upon, or manifested in human souls in this world, before they experience *spiritual* happiness or misery; or that the *revelation* of the Deity in man does not produce such happiness or misery,—until then, his "conclusive argument" utterly fails.

After a farther critical examination of the original words rendered everlasting, in which he defends a former position that in many cases they signify *spiritual*, he thus expresses himself on the subject of the eternity of future punishment—plainly denying the doctrine, and mentioning the fair inference from which is that all souls will ultimately be made holy and happy. We wish Unitarian writers would have a little more resolution, or a little less of the "fear of man which brings a snare," on this subject, and avow themselves still more distinctly. Until they do, they must expect to come under censure.

At the conclusion of his remarks, Prof. S. asserts, that "I must know in my own conscience, that grounds of reasoning *a priori*, have inclined me to embrace the doctrine which rejects the *eternity* of future punishment; and not the language of the Bible." I am not very fond of detailing, before the world, personal experiences. But the

fact is, at all as he has affirmed it. Once he believed the doctrine of eternal misery to those who die impenitent, with as much sincerity as any one. My faith in it was first started in consequence of an attempt I made, to lay before my people the *scriptural* argument in favor. In searching for the meaning of the Greek terms, which are thought to express it, I was astonished to perceive, that I could not find positive *eternity* in them; and I must confess, I was disappointed; for I had expected these words to give a most powerful support to the doctrine.

After this, there were left no particular scriptural terms, excepting the English words *eternal* and *everlasting*, by which to enforce the doctrine upon a congregation. But, conscious that the original did not with certainty, contain this meaning, I despised the thought of exhibiting, to a confiding people, as expressions of divine truth, English words which expressed more than the originals.—And I despaired it now.

Nevertheless, the doctrine itself still hung upon me, by the influence of old association; and, perchance, like a baby, sick to death, it was dearer for its weakness; until having sought, with painful anxiety, a support for it in the scriptures, and sought in vain,—I was compelled to relinquish it; so far, at least, as to believe, that if there be eternal misery, it must be only as a consequence of eternal sin, voluntarily continued in.

Subsequent inquiries have convinced me that neither our Lord nor his apostles intended to *eternal* judgment of souls, *must* relate of course to such a day, as it is every one must, necessarily, believe as he does concerning it! But he has no right to make such a conclusion of his own in another's behalf, and is in fairness bound, if he takes them into consideration and make remarks upon them at all, to accept and exhibit a writer's thoughts as that writer has described them.

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I have no great fear that Mr. Stuart will be disposed to think this a very incorrect statement of the case.

I should not have said so much concerning my personal experience, had not Professor Stuart undertaken to judge between me and my conscience; with which I cannot but hope, although aware of liability to self-deception, that I am somewhat better acquainted than he. Judge not, that ye be not judged!

If the "doctrine of the eternity of future punishment" is not true; if no such thing as annihilation takes place—a notion which the writer understands himself too well even to intimate; if sinners may be released hereafter either by the *means* of grace, or by the "divine presence blazing in everlasting light;" if we can neither expect nor fear, that God will change his paternal character, or alter his paternal principles of government over us, because we change our state of being; if we will be found the same, through all states, and all conditions of existence, whereunto, we may ever be transferred; "The Father of lights, with whom is no variableness, neither shadow of turning"—James i. 17. His wisdom may be confidently trusted, to bring to pass whatever his love may dictate. And what neither infinite benevolence shall prompt, nor infinite wisdom devise, we may be well content should not take place. But, I doubt not, that, in the world to come, mercy, love, grace, and wisdom, will be unfolded to our perceptions, in ways of divine providence, and laws of the divine government, which are, now, too deep for us to fathom; over which clouds and thick darkness hover; and which, to many of our minds, exhibit, in the present, anything but mercy. Be all this as it may, we have the certain assurance of spiritual felicity, so long as we continue in unity with God; and the mere wish to be happy in alienation from our Maker, is, in itself, a sin.

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bound for their good, to the original law of God, sanctified and blessed from the beginning of the world, in commemoration of God's rest from the work of creation. And more, especially, is the christian bound, in love to his Master, to keep a sabbath of rest, a day of joy and praise, in commemoration of the rising of Jesus from the dead, and resting from his work of obedience and suffering, to form a new heavens, and a new earth wherein dwelleth righteousness.

Now the christian who is made free from the law of sin and death, by faith in the resurrection, and immortal life of Christ, enjoys in substance, what the Jew, with all his sabbaths, enjoyed only in shadow. Now some, who look no further than the Jewish law, for a sabbath, and justly consider that abolished, would seem to plead for the liberty of being slaves to hard labor and toil all the year, and all their days. But I think, Christ gives as much, yes, much more liberty and rest, and joy, to the christian, than the law, ever gave the Jew.

Whatever a covetous, worldly disposition, may plead, in favor of not having one day in seven, as a time of rest to man and beast, still I think, it is evident from observation and experience, as well as from history, that no man loses, but rather gains, by resting himself and having his beast rest, fifty two days in a year. He will enjoy more real comfort in composing his anxious mind; in association with his kindred and fellow beings; and in meditating upon the word, and praising the law of his Maker, in a special manner, one day in seven, than he could in pursuing his toils and cares, and perplexities, every day in the year, without intermission. Hence, reason and common sense, when calmly exercised, must approve of the divine law to remember the seventh part of time, as blessed and sanctified of God, at first, and keep it holy.

There is truly, a rest which remaineth to the people of God. And those who believe in Christ, understandingly and heartily, do enter into this rest, by faith now. And one seventh part of time, or the first day of the week, before we go forth to the toils and labors of the other six days, spent, as Adam spent his first sabbath, and as Christ's disciples spent their first sabbath, after his resurrection, would be calculated to bring the same strength to the body, and consolation to the mind.

The sabbath was made for man, not man for the sabbath. It was made, or appointed for the temporal and spiritual good of man. Hence, when man can best enjoy it, he will best sanctify it. And every wise christian will find that God was wise, as well as good, in sanctifying, and blessing the seventh day, when he rested from his work, and Adam's first day when he beheld and rejoiced in the works of his Maker and his God.

their sincerity, nor should I scruple the efficacy of the "reformation," had I no knowledge of the means used to effect this wonderful excitement which is sounded abroad as "a great reformation," a "wonderful display of God's power," &c. Should I trace out, and unravel the "mysteries" of this "reformation," it would be a history truly disgusting, and unworthy of the approbation of any rational mind. Though it is proclaimed to be the "influence of the Holy Spirit," and registered as a noted wonder of the age, yet, it was effected through the simple artifice of one man, subject to like passions with ourselves. Should I follow this presumptuous Reformer into the kitchens and the most domestic avenues of private dwellings, and relate occurrences that have taken place in these busy apartments, I should be able to show you the means, and the contemptible character of the means by which "weak sisters" were beguiled and this wonderful reformation was carried on. But I forbear. You can form some ideas of the nature and origin of this reformation, and the character of the "pious" gentleman, whose skill and adroitness effected it—of a man who is not backward in scandalizing and defaming the Universalists, and who does not hesitate to pronounce them, as a body, "a set of bad and unprincipled men," and to whom he applies appellations as apocryphal as language will represent. I do not borrow these statements from common report or idle tales, but assert them as facts, because I have, myself, been an ear witness. At one time, as he was indulging himself in this practice, in the presence of several, he was checked in his invectives by a man (who I have since learned was a Roman Catholic by profession) who interrupted him, with, "friend, you have said more than I durst say of any people." I conclude by asking which manifested the meekest spirit; the Catholic whose tenets you detest, or he who was pouring out his turbulent soul in cruel invectives upon his neighbors?

Respectfully yours, &c.

AESNT SON.

[For the Christian Intelligencer.]

WHO MAY BE A CHRISTIAN?

Br. DREW.—That all mankind are not entitled to the appellation of *Christian*, is abundantly evident. And that all those who reside in christian countries and communities, are not Christians, in the proper sense of that word, will not be disputed. It is, doubtless, a fact, that many who claim the appellation of Christian and make a brilliant *profession* of religion are deceivers of themselves, and to the minds.

The sabbath was made for man, not man for the sabbath. It was made, or appointed for the temporal and spiritual good of man. Hence, when man can best enjoy it, he will best sanctify it. And every wise christian will find that God was wise, as well as good, in sanctifying, and blessing the seventh day, when he rested from his work, and Adam's first day when he beheld and rejoiced in the works of his Maker and his God.

[For the Christian Intelligencer.]

TO PARENTS, NO. 8.

RESPECTED PARENTS.—As the publications to which I have had access in younger days have expatiated so largely upon supernatural reformations, I will relate a few circumstances relative to one I have recently had an opportunity of witnessing. An excitement is said to have prevailed here during the past summer, but had it not been sounded from town to town and from church to church, I should have forever remained ignorant of such an event having occurred in this vicinity. Report, which was more current in adjacent villages than in this, frequently furnished us with the intelligence that more "had found peace to their souls," had been "hopefully converted," &c. but never able to ascertain correctly who the persons were.—Prayer-meetings were held two or three times in a week, sun-rise and private meetings nearly as often, in which a variety of vocalization peculiarly articulated took up the principal part of the meetings. The leading members and their esteemed Pastor, most generally had much to say respecting a considerable *personage* that resides in the regions of darkness and woe, from whom, as it seems, they receive many afflictions, and with whom they studiously strive to avoid all intercourse.

Mankind are frail, vain and imperfect creatures. They are strangely prone to wish to be popular, and to be respected by others. Much would they give to attain this end; and if by acting the hypocrite the end is answered—the wish gratified, all is well. How much easier it would be apparently for a vain, unstable, corrupt man to say than to do, to make a brilliant profession of his belief in some orthodox doctrine, than to "deal justly, love mercy, and walk humbly with God!"—And in fact, in our day, good works—that test of character—that index to a heart loving God and all mankind, are left far out of the question. It is too commonly the case that we see conduct and hear remarks which authorise us to conclude that the general belief among our orthodox friends is, that a good life does not furnish evidence so satisfactory of ones piety, as an union with some one of the many popular churches among us.

Does a young mechanic wish to be respected in life—to have many friends and a plenty of business? let him "join the church," and his wishes are gratified, and if his life is not agreeable to the word of God, and the principles of moral rectitude, he has but little to fear. His wrongs and vices if seen are winked at, and he is extolled, and spoken of, as a very worthy, upright and exemplary young man.

But let him remain out of "the church," and demean himself worthily, and let every act of his life be in accordance with the will of heaven, and he is a young man to whom the "converts" were. As usual, I was at the meeting. After services, the Pastor called upon the "candidates" to appear, when the multitude of four females presented themselves, two of which were my every-day associates, in whom I had never discovered any symptoms of reform. Being placed before the pulpit, before which stood a table that bore a basin of water for the purpose of baptism, and several other vessels the use of which I have never yet learned, the Pastor proceeded to read to them what I supposed to be articles of faith.—At the close of each he repeated, "thus and so you believe," which was followed by gentle bows from the "candidates" as tokens of assent. This, to me, was awful, serious and as solemn as the night of death. I thought that "change" must be supernatural indeed to cause people to realize what to me, appeared irrational and unjust, and to attribute to the Creator of Heaven and earth that which is unworthy of His holy character. Did I believe my Heavenly Parent to be such a being as he was then represented, I could but consider Him, even worse than the "infernal demon," if such a being there is. Instead of representing Him to be a God of love and infinite mercy, He was held forth as a being who delights and inflicts to the extent of His Almighty power, vindictive punishment upon the being he has created in an eternal hell and endless burnings; and these (pardon me if I say) deluded people solemnly nodded assent to such a representation of their Maker! I do not doubt

fully malignant and crafty devil will be the generalissimo of the remainder to all eternity!

If a person believes all this and some more which I cannot now mention, he may be a Christian—a *real godly* man; but if he does not, he may not be called a Christian, though as pure as an apostle. In short, a person cannot be a Christian and believe in the doctrine of the final holiness and consequent happiness of all mankind. It is impossible—Universalists Christians!! Impious thought!! But, dear sir, I must close my communication and promise you that soon I will endeavor to refer the question proposed in my motto, to the Holy Scriptures for a solution.

THEODORET.

October 26th, 1830.

[For the Christian Intelligencer.]

CRUMBS AND SCRAPS.—NO. 4.

Numb. xiv. 34. "And ye shall know my breach of promise." There is nothing in the Hebrew of this passage to warrant the word *promise*. It is not even certain that the Hebrew word rendered "my breach" signifies this. It occurs but once more in the bible, Jud. xxviii. 10 and is rendered *occasions*. In both places it is rather rendered at random than from understanding. The lxx. have rendered this text in Numbers, *τοις τρεις μονάδασι οργή μου* my anger, or, the fury of my wrath. Coverdale's bible of 1535 renders this passage "ye may know what it is, when I withdraw my hand." Matthew's Bible of 1537 has it "ye shall feel my vengeance." The great Bible of 1539 "ye shall know my displeasure." The Geneva translators of 1560 first ventured to say, "ye shall feel my breach of promise," but added a marginal note to soften it, viz. "whether my promise be true or no." Bishop Parker's Bible of 1568 altered it into, "ye shall know my breach of promise," leaving no note in the margin.—The last translation following Parker's, reads the text as before, only giving on the margin a *softer* version, viz. "altering of my purpose." This softer version is still retained in the margin of the common version. Let the reader judge now, if the passage teaches, that God broke his promise. If he has once done this, in may do it again; but what then must be the hopes and fears of man; not only as to this life but the future!

JAMES v. 5. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." When a victim was slain among the heathen, and select parts of it had been burnt upon the altar to their gods, it was a custom for him that sacrificed to call his relations and friends, who all celebrated a religious festival on the occasion. This was done with every display of joy and festivity. To these feasts James seems here to allude, for on such occasions men abandoned themselves to intemperance. The election, it is said, was decided very much on the ground of the Sunday mail question.

The Governor of New Hampshire has appointed Thursday the 25th inst. Thanksgiving day.

John Quincy Adams has been elected to Congress from Plymouth District by a vote of about three to one.

Hon. John McLean, Senator in Congress from Illinois, died at Shawneetown, Ill. on the 4th ult. after one week's illness.

A town association of the Friends of Education is to be formed in Augusta to-morrow afternoon. Meeting at the Old Court House.

Business in this neighborhood has considerably revived this fall. This remark we believe is particularly true of Hallowell.

The affairs of the Netherlands have assumed a fearful crisis. On the 22d Sept. the Dutch Troops, under Prince Frederick, entered Brussels to the number of 7000 and fought against the people. The slaughter was immense—much greater than that committed in Paris lately. On the 27th the Prince retreated with the loss of 3000 men.

The independence of Belgium was declared at Brussels on the 4th of October. A National Congress was forthwith to be convened. In the mean time the provisional government was in the hands of the Central Committee.

The state of things in the Netherlands must seriously affect our negotiations on the North Eastern Boundary question.

Another Revolution has taken place in Saxony.—The King has abdicated his Throne; Prince Frederick, his son in law, has been appointed Regent.

It has been reported that extensive insurrectionary movements have taken place in St. Petersburg—the Capital of the Russian Empire, but these reports want confirmation.

Great disturbances have occurred in Prussia. A meeting of 20,000 men has taken place calling for reform.

In France there are yet some internal disturbances among the working classes. The National Guard, however, has hitherto been successful in sustaining order. It is thought by some that the Democratic spirit will not rest satisfied even with the present limited monarchy.

In Spain serious and fresh difficulties have broken out. An extensive combination has been detected, whose object it was to assassinate the King. We mistake greatly if Ferdinand do not yet have to come down from his throne.

CITY NEWSPAPERS.—Many subscribers to village papers, who seem to begrudge the poor printer two dollars a year for his paper and make him wait years for his pay, are not aware of the immense advantage which the publisher of a city paper has over his unfortunate country brethren of the type. City papers are supported—and some of them in princely style too—by advertisements; such papers can get along even should their subscribers never pay a cent—while on the other hand, those papers that rely upon their subscribers, can but just rub and go provided they receive their subscriptions promptly and universally, instead of the little pittance being squeezed out drop by drop, a large portion of it years after it is due. Another advantage a city paper has; its subscribers are content with some three or four columns of reading matter in each paper, and sometimes they have short of two. A country paper must furnish 15 or 20 or be found fault with.

Wilson the Mail Robber—who was found guilty, and pardoned by the President, having plead guilty to another indictment, has been sentenced to ten years confinement by the Circuit Court of the United States. On another indictment to which also he plead guilty—the Court was divided on the question whether the President's pardon did not reach the case. This question will of course go to the Supreme Court.

Salem Trials.—A term of the Supreme Court of Massachusetts commenced at Salem on Tuesday last. The Register says it was expected all the judges would be present, and that the trials of Joseph J. Knapp and George Crowninshield for the murder of Mr. White, would commence immediately.

Dr. Cleaveland's sentence, in Vermont, for malpractice as a physician, has been commuted from death to 5 years in the State Prison.

Official information has been received at the Department of State, that the Brazilian Bonds given in the American Prize cases, which were settled with the Government of his Imperial Majesty, the Emperor of Brazil, by Mr. William Tudor, late Charge d'Affairs of the United States at Rio de Janeiro, and became due on the 28th of August last, were punctually paid to Mr. Wright, Consul of the United States at that Capital.

Liberality of the Press.—A gentleman describing the late contest in Paris, says—"Several mortal wounds were received by the military, in consequence of the people loading their guns with leaden printing types instead of balls, which were very scarce in the first day of the insurrection." [This was distributing the letter with a vengeance.]

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MARRIED,

In Fairfield, Nov. 3, by Rev. Mr. Stinson, Mr. John Weston, of Bloomfield, aged 70, to Mrs. Ann Peeks, of F. aged 67.

In Newburyport, Rev. Charles L. Cook, of Boothbay, to Miss Sophia Ann Horton.

In Bath, Mr. Thomas Brown to Miss Wealthy Allen, of Bowdoinham.

In Brunswick, Capt. John Marshall to Miss Jane McMannis.

In Hampden, Hon. Joshua Hall, of Frankfort, to Mrs. Nancy Snow, of Hampden.

In Whitefield, Joseph Newell, Esq. to Miss Sarah Turner.—Mr. Leon Keating, of Hope, to Miss Eliza Kavanaugh.—Mr. Ebenezer Ellbrook to Miss Laura Dooly.—Mr. Washington Rollins to Miss Hannah Little.

In Eastport, Mr. William Chambers to Miss Mary Jane Good, both of Deer Isle.

DIED,

In Bangor, Mrs. Martha Emery, wife of Capt. Robert Emery.

In Kennebunk, Hugh McCullock, Esq. aged 57.

In Alna, Mr. John Trevett, of Wiscasset, aged 79, a soldier of the Revolution.

In Cincinnati, Ohio, William Appleton, Esq. of Amherst, N. H. aged 22, son of the late Dr. Appleton, President of Bowdoin College.

In North Yarmouth, Mr. Nathan Johnson, aged 87, a Revolutionary pensioner.—Mrs. Charlotte, wife of Mr. Robert Johnson.—Mr. Richard Parker.

In Scarborough, on Wednesday morning last, Mr. Richard King, aged 68.

MARINE JOURNAL.

PORTE OF GARDINER.

Arrivals, Nov. 3.—Arrived, sc't'r Factor, Small, Boston; Hope, —, Wiscasset.

Started, sc't'r Lady-Hope, —, Boston; Harmony, Binton, do.; Wm. Barker, Rollins, do.

Friday, Nov. 5.—Sailed, sc't'r Eliza-Ann, Mooers, Boston; Deborah, Jewett, do.; Industry, Blackington, Thomaston.

Saturday, Nov. 6.—Sailed, brig Arcturus, Swan, New Orleans; sc't'r Elizabeth, Marson, Boston; Oaklands, Tarbox, do.; sloop Edward, Sweet, Ipswich.

Tuesday, Nov. 9.—Sailed, brig Atlantic, Moore, Philadelphia; sc't'r Sally-Aun, Rollins, Boston.

POETRY.

From the Boston Amateur.
SONG OF THE HEN PECKED.
Her hair is dark as the midnight wave,
And her eye is like kindling fire,
And her voice is sweet as the spirit's voice
That chords with the seraph's lyre.
But her nails are as sharp as a rusting fork,
And her arms as strong as a bear's;
She patted my hair and she gonged my eye,
And she kicked me down the stairs.

I've got me an eye that's made of glass,
And I've g. t me a wig that's new,
The wig is frizzled in cockerel curls,
And the eye is a clouded blue.

Thee may shake he knuckles full in my face,
And put the lamp to my beard,
And hold the broomstick over my head,
But I am not a bit afraid—

For I've bound her over to keep the peace,
And I've bought me a crabtree cane,
The justice will come and the constable too,
If she meddles with me again.

My head was a week in the linen cap,
And my eye a month in the patch;
I never thought that the torch of love
Would light such a briar-stone match!

From the N. E. W. Review.

THE REPLY.

Ob—his face is as red as a dog-day sun
In a misty sunset sky;
And the tip of his nose is a burning coal,
You might light your candle by.

His eye was gonged by a two-part jug
That cracked across his nose;
And his other has taken a rainbow hue
From his pot-companion's blows.

He blundered against the red-hot grate,
And the grate returned the blow—
And the lamp that singed his grisly beard
Was the Lehigh coal below!

I've emptied his bottles of liquor, free
As the flow of Autumn rain—
And the sheriff will come and the jailor too
To be filled them up again.

He has lost his scalp—he has lost his eye—
And his face is grim with blows—
And one early light of our love has changed
To the light of a tinker's nose!

MISCELLANY.

THREE DAYS AT PARIS.

BY AN EYE WITNESS.

(Continued from our Last.)

The only instance of plundering I witnessed was one of the least reprehensible, though in its consequences likely to have proved the most pernicious. His majesty's private stock of wines had been discovered; the day was hot; every throat was parched. I myself had a little before envied a draught of the Seine water which a man was fanning round in a wooden bowl to the doughty conquerors of the Louvre. The bottles were no sooner detected, than, without the trouble of drawing corks, they were decapitated, and the rich contents poured down the throats of grimy citizens, in such continuous streams as threatened the subversion of what intellect the bottle-drainer possessed. I cannot however, be severe on a fault in which I participated. The temptation proffered me by a polite tri-coloured warrior, who presented me with a bottle he had just broached, was not to be resisted on a day when every thing exhorted to drink. It was some of the finest Madeira I ever tasted. In another room, I remarked other partisans busily satisfying the cravings of an insatiable thirst; but not always with equal good fortune. An individual who had impatiently knocked off the head of a bottle, and poured into his mouth as much as its wide capacity could contain, spit it out again with a wry face and many and vehement exclamations of disgust. I examined the label on the bottle—it was veritable eau de Seidlitz! I consoled the unfortunate craftsman, like Loudovico in the *Mysteries of Udolpho*, by telling him the good wine was serving out in the next room.

I left the Tuilleries with much admiration of the little mischief I had seen done, but with great apprehension of what might ensue from the inordinate gratification of an unappeasable thirst. This feeling was so strong in me, that I could not help expressing it to the most respectable and authoritative looking person I saw in the Carousel, and observing on the desirableness of a guard to prevent the consequences to be apprehended from the gentlemen who were drinking to the King's departure in his Majesty's apartments.—He shrugged his shoulders; the National Guards were busy firing in the direction of the Palais Royal; and the multitude, in the mean time, must remain guard at the Tuilleries, and drink *ad libitum*. In fact, his Majesty's good wines did their duty on his Majesty's good subjects, and much disorder was the consequence: but no irreparable mischief has been perpetrated. The like good fortune had not Archeveche. Though nothing was carried off, every thing was destroyed. But then the priests were the capital enemies of the people: the higher orders have been instigating the King, and the lower preaching down the interests of the people.—Moreover, their conduct on the 26th had savoured too much of the church militant, though luckily it did not turn out the church triumphant. The people had been fired on from the Archeveche, and a stand of arms discovered in the state apartment.—The people, however carried the point of honour so high as to shoot on the spot two or three *mavais sujets* who had taken to plundering. An unlucky lad, also, who had picked up the Archbishop's chair, as it floated down the Seine, in which all his meubles were emptied, and was parading it up and down in triumph—"Voici la chaise de Monseigneur!" Archeveche! is said to have had his pains rewarded by a shot from some ultra righteous patriot. A friend of mine saw the dirty sentinel, who was doing duty at one of the doors of the Tuilleries, stop a greasy fellow who was escaping through with a porcelain vase under his coat. "Holla stop there," cried the man of the rusty pike; "what is

it that you have got there, friend?" "Nothing but what's my own," was the reply.—"What?" returned the sentinel, "would you have me believe that a fellow with a coat like yours ever possessed *un meuble comme ça?*"—"Vat en," added he, taking the vase and consigning it to safer hands. In short whatever may have been the character of the Parisian populace after long habits of insurrection, and after a series of revolutions that had thrown the dregs of society uppermost, it is certain that a combat was never waged with more virulence on the part of the Government, and with less ill-blood on the part of the populace, than the memorable contests of the 28th and 29th of July. I have seen wounded soldiers of the Guard led off with as much care as wounded bourgeois, and in no instance has vengeance been carried into massacre, however great the provocation. The residue of the troops refused at Bois de Boulogne, have been daily approached by portions of the citizens, inviting them to return, and assuring them of oblivion. There can be little doubt that the few troops, three or four thousand, which still kept aloof, will either yield to the invitations of the Government Proviseur and the people, or melt away and disperse; more particularly as the ex-King, after shedding some natural tears, has, it is said, betaken himself towards Lisle.

But to return. I hastened from the Tuilleries to Lafitte's, where I understood the Deputies were in deliberation. Crossing the Rue St. Honore, I saw the fire given and returned in quick succession from the Palais Royal, which was still held out by a party of the troops. Bands of armed citizens with the tri-colored flag paraded the streets with a steady step and proud air. They were enjoying the triumph; and if they were of those that fought on the 28th and 29th they well deserve that harmless gratification. The crowd assembled at Lafitte's seemed to await patiently the opening of the gate. Drums were at last heard beating in the interior; the gates were thrown open; and a regiment headed by its officers began to issue forth. It was the fifty-third of the line, upwards of a thousand strong, as fine a regiment as I ever saw. It had been to receive its orders from the Government Proviseur. Every face was radiant with joy. The soldiers eagerly extended their hands to the people, who grasped them with like cordiality. The officers were cheered, and returned the cheers with expressions of good will. I was glad to see this.—Small parties of the fifteenth were going about with the air of men conscious of a fault, and with the subdued look characteristic of disarmed soldiers. It seemed to me better that the troops of the line should act with the people, than merely surrender their arms; which, if well employed, were better in disciplined hands than in those of volunteers, however zealous. Paris is at this moment entirely under the protection of the National Guard, parties of whom promenade it incessantly. The first rank muster generally some five or six completely equipped soldiers; the rest have donned a belt over their every day clothes. Sometimes a hat, sometimes a casquet, sometimes the furred cap of a fallen guardman, surmounts the head of a figure, half soldier, half artisan, or, as a man was heard to designate them, "soldatlaboureur." They do their duty vigorously, however, though a martinet might be offended with their mode of marching. It is astonishing how soon a Frenchman is converted into a soldier. When on the night of the 27th, I saw the battalions of powerful guardsmen, the squadrons of lancers and cavalry, rendevouzed on the Carousal, with all the imposing apparatus of war, I thought brutal force was about to accomplish what the worst brutality of cabinet men had begun. Yet these battalions, these squadrons, this imposing military force have been baffled, beaten back, and put to flight, by artisans armed with whatever weapons they could lay their hands on, and aided only by their position in narrow streets and lofty houses. The consoling fact is now on record,—that regular troops may be resisted successfully by citizen soldiers, that have the good sense to avail themselves of whatever defences their streets and habitations may afford, instead of rushing after the manner of John Bull, *tele bâisse* in the jaws of danger.

Since these agitating events, I have never known Paris more tranquil and sociable. A recommendation from the Government Proviseur, to the bons citoyens, to supply the absence of lamps with lights in their windows, has led to general illuminations on the nights of the 30th and 31st. The cafes are full, the shops reopened, the street reunions out of doors are again renewed, and the *pere de famille* entices Sir Oracle to his surrounding *femelles*. The tri-colored favour is universally worn, by our countrymen as generally as by the rest; and the tri-colored flag floats everywhere. The Duke of Orleans is proclaimed Lieutenant General of the kingdom, and every body waits in peace the opening of the Chambers.

NOVEMBER.
It has been fashionable to stigmatize this month as "the saddest of the year,"—a season of gloom and frost—a time for suicide and the blue-devils. 'Tis a villainous abuse of one of the cleverest nymphs among the twelve sisters. True—November has not the light, airy beauty of May, nor the softness and voluptuous charm of June—but there is an honest and familiar frankness in her coming, which renders her, uncouth and rude as she may be—an agreeable visitant. She is like the boxom fair one of the bygone times of our grandmothers—with her tresses unadorn-

ed and with a homely garb, but with a kindly spirit and a warm heart.

November is after all a pleasant season. What if the flowers are dying, one after another, as the frost, like a vegetable pestilence, passes over them? What if the leaves do wither, and wear for a time the yellow and sickly hue of decay, and then fall, with every breathing of the wind, like wearied birds stricken down from their resting-place? What if a change does come over the things which we have loved; when we know that it is this change—this shifting aspect of the seasons—this variety of Nature, which makes the world so beautiful and beloved? If flower and leaf and herbage, and all the glorious things of Summer are departing—there are other joys and other scenes in perspective.—

There are the gatherings around the household fire—the long and pleasant evenings—the song—the merriment—the glad Thanksgiving—the Christmas Ball! Then too, the long bright evenings of approaching Winter—when the Earth is white with the beautiful vestment of snow—when the whole Heaven is brilliant with stars—and the clear moonlight casts the still shadows of the skeleton trees upon the white lustre which surrounds them.—Who, at such a time, does not love the sleigh ride—the merry, joyous sleigh ride? Who has not gazed until his eyes ached with the magnificence of the scene, upon the frost work of Winter—when the fine, misty rain has become frozen upon every visible object?—Summer has nothing to compare with the simple scenery of winter, when

"The frost performs its silent ministry,
Unhelped by any wind,"—when every blade of grass and every twig flashes like a living diamond—when every tree rises like a tall column of silver, and the branches, long, tapering and leafless, glow like the jewelry which lightened on the eye of Aladdin in the cave of the Ent-chancer.

The glory of the Summer has gone by—the beautiful greenness has become withered and dead. Were this all—were there no associations of moral desolation—of faded hopes—of hearts withering in the bosoms of the living—connected with the decaying scenery around us, we would not indulge in a moment's melancholy.—The season of flowers will come again—the streams will flow gracefully and lightly as before—the trees will again toss their cumbersome load of greenness to the sunlight—and by mossy stone and winding rivulet, the young blossoms will start up, as at the bidding of their fairy guardians. But the human heart has no change like that of Nature. It has no second spring-time. Once blighted in its hour of freshness, it wears forever after the mark of the Spoiler. The dews of affection may fall, and the gentle rain of sympathy be lavished upon it—but the sore root of blighted racing will never again—*renew me*, nor the crushed flowers of hope blossom with their wonted beauty.—N.E.W.Rev.

RELIGION.—What is it?—An indescribable unknown something, a few persons have experienced, though by them, and by their fruits unknown? Is it a miraculous communication of something to the heart, yet leaving it cold and corrupt as before? Is it a sudden burst of the affections, then stupidity and languor? Is it something when communicated, that overpowers reason, and takes away all sense of modesty? Or rather is it not a mere profession of good works without the reality, discovered in a sanctimonious phiz? a profess on of charity and benevolence, yet a stranger to both? The Bible, for the instruction of ignorant men, kindly condescends to answer the first question, and this will furnish an answer for the rest.

What is religion?—"Pure religion," and undivided before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unsplashed from the world."—James i. 27.—Trumpet.

SCHOOL BOOKS AND STATIONARY.
A LARGE supply of all the School Books in general use, may be found at P. SHELDON'S Bookstore, next door to the Gardner Bank, and will be sold as low as at any other Bookstore in the county. Gardiner, Oct. 28, 1830.

JUST received by E. COFFIN, a good assortment of *Seal Skin Nutra and Fur Seal CAPS*, of the latest style. Also, a few Nutra and Fur Seal Colars, which will be sold cheap for cash. Gardiner, Oct. 28, 1830. 44

THOMASTON LIME.
JUST received and for sale by A. T. PERKINS. 100 casks of Thomaston LIME, new and of the first quality, which will be sold at reduced prices for cash if applied for immediately. Gardiner, Oct. 28, 1830. 44

NOTICE.
THIS is to certify unto all whom it may concern, that I do relinquish all right and interest from and after this date to my son HENRY's wages, and give him his time from this date till he is free by law.

DAVID HILDRETH. Gardiner, Nov. 4, 1830. 45*

NOTICE.
THE subscriber will inform the readers of the Intelligencer who correspond with him, that he has removed to the town of Levant, Me. where they may in future direct their letters, pamphlets and papers. J. B. DODS.

CAUTION.
WHEREAS some heedless or vicious person or persons have mutilated the fence of the subscriber near Capt. Lord's dwelling house: This is therefore to request that they would be more cautious how they use their pen-knives. RUFUS GAY. Gardiner, Oct. 12, 1830. 42

TENANT WANTED IMMEDIATELY.
JOSEPH LADD wishes to let his Saw Mill, Grist Mill and Farm, situated about two and a half miles from the village. The Saw Mill is well stocked with logs, and the prospect is good for a continued supply. The Mills are in good order. The whole will be rented for \$200 a year, payment to be made quarterly, in good barter pay. He also offers to sell or let about five acres of land in the immediate neighborhood of the Mills, having on it a good shop fitted up for a Wagon Maker and Blacksmith.

Those wishing to hire will call on JOHN POTTER, Esq.

Augusta, Oct. 22, 1830. 44—II

NEW STORE.

THE subscriber informs his friends and the public that he has opened a store at the head of Long wharf and opposite the old Tavern house, where he offers for sale a general assortment of *ENGLISH and DOMESTIC GOODS, W. I. GOODS and GROCERIES, CROCKERY and GLASS WARE*. Also a good assortment of *DRUGS, MEDICINES, PAINTS, OILS and DYE STUFFS*—all of which will be sold very low for cash, approved credit or country produce.

EDM'D COFFIN.

WANTED BY E. COFFIN,
100 bushels Flax Seed;
100 do. Barley;
500 do. White Beans;

Of the first quality, for which a fair price will be given in exchange for Goods. Also wanted, 500 lbs. first quality Butter, for which an extra price will be given in exchange for Goods. Gardner, Oct. 27, 1830. 44

TAFFLING.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lellan's hotel in Gardner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the latest fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law.

Gardiner, Sept. 10, 1830. 37—3m

SHOES! SHOES!

JUST received by A. T. PERKINS a large assortment of SHOES:

50 pr. Ladies Kid Slippers;

50 do. do. Prunelle do;

25 do. do. heel'd Slippers;

25 do. do. Mo. Walking Shoes;

10 do. do. Bronze mo. Slippers;

25 do. Miss Prunelle do;

100 do. Children's mo. Boots and Shoes;

50 do. Leather do. do;

25 do. Men's Calf-skin Shoes;

25 do. do. Pumps;

12 do. do. Boots, custom made;

100 do. do. thick Shoes, do;

12 do. do. Boots, do;

50 do. Boys thick Shoes;

12 do. Russet Slippers;

25 do. Infant's Kid Shoes;

The above will be sold at reduced prices for Cash.

WANTED BY A. T. PERKINS,

100 bushels Flax Seed;

200 do. Barley;

500 do. White Beans;

For which will be given \$1.00 for Flax Seed; 62 1/2 cents for Barley, and \$1.00 for White Beans, in exchange for Goods.

Gardiner, Oct. 21, 1830. 43

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers

Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 1, 1829. 4f

A FARM FOR SALE.

SITUATED in Cornville, county of Somerset, four miles from Scowhegan Falls and 15 miles from Waterville. Said Farm contains four hundred acres of land second to none in Maine for goodness. Two hundred acres are under good improvement. It is capable of supporting sixty head of cattle. On it are three young ORCHARDS, which make sixty barrels of Cider annually; also two DWELLING HOUSES, two BARNs, a new CIDER MILL, and out buildings, with two good wells of water. The Farm is situated on a good county road, half a mile from a school house, and one-half mile from a mill. It is well adapted to make two good Farms, being as well wooded and watered as